Stagnant Textualism and Epistemological Crisis: Revisiting Hadith Scholarship in Indonesia's Islamic Universities

Stagnasi Tekstualisme dan Krisis Epistemologi:
Meninjau Kembali Kesarjanaan Hadis di Perguruan Tinggi Islam Indonesia

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Abstract

This study explores the epistemological orientation of hadith studies in Indonesia following a decade of institutional expansion across five major State Islamic Universities. Based on 1,272 undergraduate theses (2018–2025) and official curricula, the research employs qualitative content analysis to examine five dimensions—object of study, sources, problem orientation, methodology, and epistemic direction—interpreted through al-Jābirī's tripartite framework (*bayānī*, *ʿirfānī*, and *burhānī*). The findings indicate a structural dominance of *bayānī* textualism, with *matn*-focused research comprising 53%, living hadith accounting for 21%, and *isnād* studies remaining marginal. Classical methods prevail at approximately 60%, while modern and hybrid approaches appear inconsistently, and curricular structures reinforce this conservatism by allocating up to 93% of instructional hours to *riwāyah*-oriented courses. Although UIN Yogyakarta and Jakarta exhibit partial integration of rational-critical approaches, most institutions maintain normative and thematic orientations. The study concludes that institutional growth has resulted in selective adaptation rather than paradigmatic transformation and recommends embedding rational-critical reasoning, interdisciplinary methods, and socially grounded research within core curricula to enable a shift from textual reproduction toward context-sensitive interpretation.

Keywords: hadith studies; Islamic epistemology; Textualism; Indonesia; al-Jābirī.

Abstrak

Artikel ini mengkaji orientasi epistemologis studi hadis di Indonesia setelah satu dekade ekspansi kelembagaan pada lima Universitas Islam Negeri (UIN) utama. Penelitian ini menganalisis 1.272 skripsi sarjana (2018–2025) beserta kurikulum resmi untuk memetakan pola penelitian dan konfigurasi nalar. Metode yang digunakan adalah analisis isi kualitatif, dengan pengkodean lima indikator—objek kajian, sumber, orientasi masalah, metodologi, dan arah epistemik—yang ditafsirkan melalui kerangka al-Jābirī (*bayānī*, *ʿirfānī*, dan *burhānī*). Hasil menunjukkan dominasi nalar *bayānī* (tekstual-normatif), dengan kajian matn mencapai 53%, living hadith 21%, sementara studi *isnād* tetap marginal (<10%). Metode klasik mendominasi sekitar 60%, sedangkan pendekatan modern dan hibrida hadir tidak konsisten. Kurikulum memperkuat pola ini dengan alokasi 75–93% jam kuliah untuk mata kuliah *riwāyah*, sementara *dirāyah* dan kajian kontekstual berada di pinggiran. Meski UIN Yogyakarta dan Jakarta menunjukkan integrasi parsial kerangka rasional-kritis, sebagian besar institusi mempertahankan orientasi normatif-tematik. Studi ini menyimpulkan bahwa ekspansi kelembagaan

menghasilkan adaptasi selektif, bukan transformasi paradigmatik. Untuk mendorong pembaruan epistemologis, diperlukan integrasi penalaran kritis-rasional, metode interdisipliner, dan penelitian berbasis sosial ke dalam kurikulum inti, sehingga studi hadis bergerak dari reproduksi tekstual menuju interpretasi kontekstual yang relevan dengan realitas kontemporer.

Kata kunci: *Studi hadis; epistemologi Islam; tekstualisme; Indonesia; al-Jābirī.*

Introduction

Over the past decade, hadith studies have undergone a significant institutional transformation within Indonesia's Islamic higher education landscape.[1] The formal separation of the Department of Hadith Studies (Ilmu Hadis) from the previously unified Department of Tafsir-Hadith marked not only an administrative reorganization but also a potential epistemological shift. This structural development was first pioneered by UIN Alauddin Makassar around 2011, making it the earliest institution to establish hadith studies as an independent academic department. This was followed by UIN Sunan Ampel Surabaya in 2014, UIN Sunan Kalijaga Yogyakarta in 2015, and both UIN Sunan Gunung Djati Bandung and UIN Syarif Hidayatullah Jakarta in 2016.

As of 2025, there are 48 undergraduate Departments of Hadith Studies, six at the graduate level, and one doctoral program across Indonesia—an institutional expansion that would appear to challenge long-standing assertions regarding the stagnation of hadith studies, such as those made by Jonathan Brown, Azyumardi Azra, Howard Federspiel, and Nasr Hamid Abu Zayd.[2] While these scholars have

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1 The regulation of the Minister of Religious Affairs (PMA) issued by the Director General of Islamic Education under number 1429 of 2012 concerns the arrangement of departments in Islamic Universities. This regulation was further strengthened by Surat Keputusan Direktur Jenderal Pendidikan Islam No. 3389 Tahun 2013 tentang Penamaan Perguruan Tinggi Agama Islam, Fakultas, dan Jurusan pada Perguruan Tinggi Agama Islam Tahun 2013, tanggal 3 Desember 2013.

2 Daniel W. Brown, *Rethinking Tradition in Modern Islamic Thought.* trans. Charles Kurzman (New York: Cambridge University Press, 1966), 7; Nashr Ḥamīd Abū Zayd, *Tekstualitas al-Qur'an; Kritik terhadap Ulumul Qur'an*, trans. Khairon Nahdliyyin (Yogyakarta: LKiS, 2000), 3-4; Fazlur Rahman, *Wacana Studi Hadis Kontemporer* (Yogyakarta: Tiara Wacana, 2002), X; Azyumardi Azra, *"Kecenderungan Kajian Islam di Indonesia Studi Tentang Disertasi Doktor Program Pascasarjana IAIN Jakarta,"* (Balai Penelitian dan Pengabdian pada Masyarakat IAIN Syarif Hidayatullah Jakarta, 1997), 23 and several other studies. Jonathan Brown, Muhammad Ali, Rifqi Muhammad Fatkhi, and Zulkifli offer the opposite assumption. See Jonathan Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World* (Oxford: One World, 2009); Muhammad Ali, "Dari Kajian Naskah kepada *Living Qur'an* dan *Living Hadis*: Pengantar Metodologi Penelitian Kontemporer al-Qur'an dan Hadis," the annual seminar paper on Quran and Hadith Academic Society (QUHAS) Study of Mapping the Quran and Hadith in Indonesia on December 3, 2015 (Tangerang Selatan: Graduate School of UIN Syarif Hidayatullah Jakarta, 2015), 9; Rifqi Muhammad Fatkhi, *Popularitas Tafsir Hadis Indonesia di UIN Syarif Hidayatullah Jakarta* (Tangerang Selatan: HIPIUS, 2012), 9; and Zulfikri, "Orientalisme Hadis Peta Kajian Hadis Orientalis," *Tajdid* XVI/2 (2013): 205, and several other studies. See also Jonathan A.C. Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World* (Oxford: Oneworld, 2009); Azyumardi Azra, *Islam Substantif: Agar Umat Tidak Kehilangan Identitas* (Bandung: Mizan, 2000); Howard

rightly identified the epistemic limitations of hadith discourse in the modern era—ranging from formalism and text fetishism to the lack of contextual engagement—such diagnoses may no longer fully account for the institutional realities unfolding in contemporary Indonesia.

The call for a rethinking of hadith scholarship is not new. Azyumardi Azra argues that much of contemporary Islamic scholarship in Indonesia—including hadith studies—remains trapped in what he terms *legal-formalist reproduction*, with insufficient engagement in ethical and historical critique.[3] He attributes this stagnation to the dominance of Fiqh-oriented paradigms that reduce hadith to a juridical function. Jonathan A. C. Brown, examining the global landscape of hadith studies, similarly points out the reluctance within Muslim scholarship to adopt historical-critical or interdisciplinary frameworks, resulting in an intellectual climate that is resistant to innovation.[4] Howard Federspiel, focusing on 20th-century Indonesian Muslim intellectuals, notes that hadith is often taught and studied as a fixed corpus rather than a historically mediated discourse. Even reformist thinkers like Nasr Hamid Abu Zayd have lamented the decontextualized treatment of prophetic texts in modern Islamic thought, where tradition is revered but rarely interrogated.[5]

Other scholars highlight the structural and curricular roots of this stagnation. Ebrahim Moosa and R. Michael Feener argue that post-colonial Islamic education in Southeast Asia often reproduces classical institutional structures without renewing their epistemological foundations.[6] A review of 1,272 undergraduate theses in hadith studies produced at five State Islamic Universities (UINs) between 2014 and 2024 shows that most works remain centered on textual classification and *isnād*-based validation, with limited engagement in historical or interdisciplinary analysis. Despite significant institutional expansion during this period, the epistemic orientation of hadith scholarship has remained largely unchanged, resulting in administrative differentiation without substantive epistemological innovation.

This article examines the epistemological orientation of hadith studies in Indonesia's State Islamic Universities (UINs) through an analysis of undergraduate theses produced by Hadith Studies Departments over the past decade. Rather than

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M. Federspiel, *Indonesian Muslim Intellectuals of the 20th Century* (Singapore: ISEAS, 2007); Nasr Hamid Abu Zayd, *Reformation of Islamic Thought* (Amsterdam: Amsterdam University Press, 2006).

3 Azyumardi Azra, *Islam Substantif*, 127–129.

4 Jonathan A.C. Brown, *Misquoting Muhammad: The Challenge and Choices of Interpreting the Prophet's Legacy* (London: Oneworld, 2014), 218–225.

5 Nasr Hamid Abu Zayd, *Reformation of Islamic Thought*, 55–57.

6 Ebrahim Moosa, *What Is a Madrasa?* (Chapel Hill: UNC Press, 2015), 132–135; R. Michael Feener, *Muslim Legal Thought in Modern Indonesia* (Cambridge: Cambridge University Press, 2007), 145–147.

treating institutional expansion as a proxy for intellectual progress, it uses students' theses as a primary site for observing how hadith knowledge is framed, legitimized, and reproduced within contemporary academic settings. By situating these theses alongside official curricula, the study assesses whether the growth of hadith studies has been accompanied by meaningful shifts in epistemological reasoning.

This study employs al-Jābirī's tripartite theory of Islamic reason—*al-ʿaql al-bayānī*, *al-ʿaql al-ʿirfānī*, and *al-ʿaql al-burhānī*—as an analytical framework to examine the epistemological orientations shaping undergraduate hadith research.[7] Rather than capturing methodological choices alone, this framework allows for the identification of underlying modes of reasoning through which hadith knowledge is framed, legitimized, and reproduced within contemporary university settings.

This study makes two principal contributions. First, it provides an empirical baseline for assessing the intellectual configuration of hadith studies in contemporary Indonesian higher education, an area that remains underexplored in both national and international scholarship. Second, it contributes to debates on Islamic epistemology by showing that institutional expansion does not necessarily correspond to epistemological transformation. Rather than reflecting a linear shift from tradition to reform, the findings indicate the continued predominance of text-centered modes of reasoning, even as curricula expand and methodological repertoires diversify.

Beyond mapping existing patterns, the article highlights the need for more context-sensitive approaches to the study of hadith—approaches that treat prophetic traditions not only as normative texts but also as historically situated and socially embedded forms of knowledge. Such a reorientation, the study suggests, would require greater attentiveness to epistemic plurality and to the diverse social contexts in which hadith continues to be interpreted and mobilized.

Institutional Development of Hadith Studies

Over the last two decades has witnessed a marked expansion of hadith studies within Indonesia's Islamic higher education institutions, particularly at the undergraduate level. This expansion is shown by the establishment of more than 92 dedicated Hadith Studies (Ilmu Hadis) undergraduate programs, 6 master programs, and 2 doctoral programs across Islamic universities in Indonesia,[8] alongside a substantial increase in student research output. Between 2014 and 2024 alone, at least 1,272 undergraduate theses focusing on hadith were produced across five major UINs, indicating not only institutional growth but also the consolidation of hadith

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7 Muḥammad ʿĀbid al-Jābirī, *Takwīn al-ʿAql al-ʿArabī* (Beirut: al-Markaz al-Ṣaqāfī al-ʿArabī, 1986), 28.

8 Pangkalan Data Pendidikan Tinggi, https://pddikti.kemdiktisaintek.go.id/search/ilmu%20hadis.

as a central field of undergraduate inquiry. On the surface, such growth seems to counter earlier assertions that hadith studies have remained stagnant and marginal. Jonathan A.C. Brown, for instance, noted that hadith often functions more as a tool for preserving inherited norms than as a catalyst for intellectual renewal.[9] Nasr Hamid Abu Zayd similarly viewed the hadith tradition as a source of stagnation, arguing that its decontextualized usage keeps Muslim thought bound to rigid frameworks.[10] Azyumardi Azra, reviewing doctoral dissertations at Institut Agama Islam Negeri (IAIN) Jakarta, observed that hadith studies had been overshadowed by Qur'anic exegesis, theology, and jurisprudence, with limited methodological development..[11]

These critiques remain significant. Rifqi M. Fatkhi's 2012 study found that, contrary to dominant assumptions, hadith-related theses accounted for 50.7% of total student output in selected State Islamic Universities (UINs), indicating a rising academic interest in the field.[12] More recently, scholars like M. Ali have acknowledged the emergence of vibrant hadith research communities in Indonesia.[13] This institutional expansion reflects an evolving effort to reposition hadith as a living academic tradition rather than a static legacy.

Despite this progress, the question remains whether such growth reflects a genuine epistemological transformation. Similar limitations are evident in other institutional mappings. Wahid and Masri, for example, highlight the growth of publications, curricula, and academic events in hadith studies, while conceding that such metrics largely capture administrative expansion rather than epistemic change.[14]

Other works, such as that of Alfatih Suryadilaga, offer an overview of the historical development of Hadith Studies Departments across seven institutions, outlining their vision, mission, and graduate profiles.[15] In the absence of such analysis, it is difficult to determine whether the growing number of departments has fostered diversification in epistemological approaches—or merely expanded the

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9 Jonathan A.C. Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World* (Oxford: Oneworld, 2009), 211–225.

10 Nasr Hamid Abu Zayd, *Reformation of Islamic Thought* (Amsterdam: Amsterdam University Press, 2006), 55–57.

11 Azyumardi Azra, *Islam Substantif: Agar Umat Tidak Kehilangan Identitas* (Bandung: Mizan, 2000), 127–129.

12 Rifqi Muhammad Fatkhi, *Studi Kepustakaan Mahasiswa UIN Syarif Hidayatullah Jakarta* (unpublished report, 2012).

13 Muhammad Ali, *Islam and Colonialism: Becoming Modern in Indonesia and Malaya* (Edinburgh: Edinburgh University Press, 2015), 162–167.

14 Ramli Abdul Wahid and Dedi Masri, "Perkembangan Terkini Studi Hadis di Indonesia," *Miqat Jurnal Ilmu-Ilmu Keislaman* 20, no. 2 (2018): 1–16. DOI: http://dx.doi.org/10.30821/miqot.v42i2.572

15 Alfatih Suryadilaga, "Profil Prodi Ilmu Hadis di Era Globalisasi Teknologi Informasi," in *Proceedings of the Hadith Studies Forum*, UIN Sunan Kalijaga, 2017.

reach of what al-Jābirī terms *al-ʿaql al-bayānī* (textual-traditional reasoning).[16] More methodologically grounded studies include those by Nurhidayah and Adriansyah NZ. Nurhidayah's thesis examined the final projects of Tafsir-Hadith students at UIN Jakarta and UIN Yogyakarta between 2011 and 2015, showing that hadith-focused theses constituted a significant proportion—37% and 48%, respectively.[17] Similarly, Adriansyah NZ analyzed theses at UINs in Sumatra and found that most students favored understanding hadith over criticism of hadith.[18] In a related study, W. Darmalaksana mapped hadith theses at UIN Sunan Gunung Djati Bandung.[19] Likewise, Siti Munjiah's thesis, entitled *Kajian Hadis di Perguruan Tinggi: Studi Skripsi Ilmu Hadis Tahun 2020-2024 UIN Sunan Kalijaga Yogyakarta*, mentions the typology of hadith studies. In this study, hadith understanding is the dominant topic, while hadith regions are the least discussed.[20] While this reflects a degree of pedagogical coherence, it also reinforces a narrow textualism that aligns with al-Jābirī's critique of traditional Islamic reasoning.

These studies offer a complex picture: one of institutional expansion and growing academic visibility, but also one of epistemological inertia. Instead of embracing *ʿirfānī* or *burhānī* approaches that emphasize contextual, intuitive, or demonstrative reasoning, most student research remains anchored in inherited textual frameworks.[21] Thus, while the proliferation of hadith studies departments marks an important phase in the institutional history of Islamic scholarship in Indonesia, it does not by itself signify a shift in epistemological orientation.

Institutional Profiles: Growth without Epistemic Shift?

This section outlines the institutional profiles of five hadith studies departments at UIN Sunan Ampel Surabaya, UIN Alauddin Makassar, UIN Syarif Hidayatullah Jakarta, UIN Sunan Gunung Djati Bandung, and UIN Sunan Kalijaga Yogyakarta. These five institutions were selected based on their geographic diversity, chronological range of establishment, and academic visibility.

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16 Muḥammad ʿĀbid al-Jābirī, *Takwīn al-ʿAql al-ʿArabī* (Beirut: al-Markaz al-Ṡaqāfī al-ʿArabī, 1986).

17 Nurhidayah, *Meretas Kesarjanaan Hadis di Indonesia* (Unpublished thesis, UIN Jakarta, 2016).

18 Adriansyah NZ, "Pola Kajian Hadis Akademik di Perguruan Tinggi Keagamaan Islam Negeri (PTKIN) di Indonesia (Studi Skripsi Mahasiswa Tafsir Hadis UIN Palembang, UIN Pekanbaru, dan UIN Padang)," *Jurnal Ilmu Agama*, no. 2 (2019): 177-195. DOI: https://doi.org/10.19109/jia.v19i2.2907

19 Wahyudin Darmalaksana, "Pemetaan Penelitian Hadis: Analisis Skripsi UIN Sunan Gunung Djati Bandung," *Riwayah Jurnal Studi Hadis* 6, no. 2 (2020): 191-210. DOI: 10.21043/riwayah.v6i2.7752

20 Siti Munjiah, *Kajian Hadis di Perguruan Tinggi: Studi Skripsi Ilmu Hadis Tahun 2020-2024 UIN Sunan Kalijaga Yogyakarta* (Unpublished thesis, UIN Sunan Kalijaga Yogyakarta, 2024).

21 See al-Jābirī, *Takwīn al-ʿAql al-ʿArabī*, 43–61.

Among them, UIN Makassar was the earliest institution to establish a Department of Hadith Studies. Founded around 2011 and accredited with an Unggul (excellent) rating, the department served as an early institutional model for the subsequent development of Hadith Studies Programs at other State Islamic Universities. Following this precedent, UIN Surabaya established its department in 2014. A further wave of expansion occurred in 2015, when three major UINs—Yogyakarta, Bandung, and Jakarta—launched their own hadith studies Departments within the same academic cycle, consolidating the institutional presence of the field within Indonesia's Islamic higher education system.

While this sequence reflects a clear pattern of institutional consolidation, it does not in itself reveal how hadith is epistemologically framed, reasoned, or evaluated within these programs. The following analysis therefore shifts from institutional growth to the underlying modes of reasoning that shape undergraduate hadith scholarship across these departments.

The establishment of these five departments marks a significant phase in the institutional consolidation of hadith studies within Indonesia's Islamic higher education system. Yet this expansion also raises a critical question: has institutional growth been accompanied by a corresponding transformation in epistemological orientation, or has it largely reproduced inherited modes of reasoning under new administrative structures?

As the analysis in the following sections demonstrates, increased visibility and formalization have not necessarily translated into epistemic diversification. Instead, Hadith Studies Programs remain predominantly shaped by *al-ʿaql al-bayānī*—textualist reasoning that privileges normative continuity over historical depth and critical re-interpretation. The core challenge, therefore, lies not in further expansion, but in epistemic renewal.

Epistemological Coding of Undergraduate Theses: Method and Dataset

This study examines the epistemological orientation of Undergraduate Hadith Studies in Indonesia through an analysis of 1,272 undergraduate theses produced by five State Islamic Universities (UINs). These theses constitute the primary empirical material of the study and are analyzed alongside official departmental curricula to contextualize institutional patterns of knowledge production. Data were collected through a systematic examination of Chapter One of each thesis. This chapter was selected because it provides a standardized articulation of core research components, including the object of study, source materials, research problems, and methodological

orientations. Focusing on this introductory chapter enables a consistent cross-institutional comparison of how undergraduate students frame hadith research, articulate scholarly relevance, and position their work within broader academic discourse.

To assess epistemological tendencies, each thesis was coded using five interrelated indicators: (1) object of study, (2) source material, (3) research problem, (4) methodological approach, and (5) issue orientation. These indicators were derived from classical categories of hadith scholarship as well as contemporary approaches in the humanities and social sciences. Analysis of these dimensions allows for the identification of dominant modes of reasoning—*bayānī* (textual-traditional), *burhānī* (critical-demonstrative), or *ʿirfānī* (intuitive-experiential)—as theorized by al-Jābirī.

The object of study was classified into five categories: *isnād* (transmission), *matn* (content), theoretical discussions in hadith sciences, scholarly thought, and socio-cultural phenomena (living hadith). Source materials ranged from canonical hadith collections to academic literature, digital platforms, and social realities. Research problems were grouped into four types: authenticity, interpretive authority, theoretical challenges, and correlations between textual tradition and contemporary realities. Methodological approaches were categorized as classical (*taḥqīq*, *takhrīj*, *naqd al-isnād*, *tarjīḥ*), modern (e.g., sociology, hermeneutics, anthropology, psychology), or integrative, while issue orientation was classified as either classical or contemporary. Each thesis was assigned numerical codes across these five dimensions, enabling cross-tabulation and trend analysis to identify epistemological patterns across institutions and over time. The dataset comprises theses from UIN Surabaya (365), Yogyakarta (373), Bandung (269), Jakarta (167), and Makassar (98).

The analysis employs a comparative case-study design, treating each university as a locus of epistemological articulation in which particular modes of reasoning are produced, stabilized, or contested. The sequence of cases is intentionally structured as an epistemological arc rather than a chronological or geographic order. The analysis opens with Bandung and Yogyakarta to establish the core dialectic between persistent textualism and emergent interpretive reform, before examining Makassar, Surabaya, and Jakarta to assess how institutional maturity, scale, and symbolic authority shape epistemological orientations in hadith studies.

Epistemological Patterns in Undergraduate Hadith Research

Across the five State Islamic Universities (UINs) examined, Undergraduate Hadith Studies in Indonesia display a shared epistemological baseline marked by the persistent dominance of *bayānī* reasoning, albeit articulated through distinct

institutional configurations. At the national level, most theses continue to prioritize textual fidelity, interpretive authority, and normative coherence over historical problematization or critical theorization. This pattern is empirically reflected in the predominance of *matn*-centered research across all institutions—ranging from 42.1% in UIN Yogyakarta to 72.3% in UIN Surabaya—the marginal position of *isnād*-based studies (never exceeding 10% nationally), and the widespread reliance on classical or classically anchored methods.

Yet this dominance is not monolithic. Beneath the surface of epistemological continuity lies a marked divergence in how *bayānī* reasoning is operationalized at the institutional level. Some departments mobilize classical reasoning primarily as a verificative and audit-oriented tool, while others deploy it as a normative-thematic framework or integrate it—more cautiously—into contextual and interdisciplinary inquiry. Rather than indicating a linear transition toward *burhānī* or *ʿirfānī* epistemologies, these variations point to differentiated epistemological configurations in which inherited textual reasoning is selectively adapted to local academic priorities.

An analysis of 1,272 undergraduate theses produced between 2018 and 2025 reveals that this differentiation is not merely discursive but structurally embedded. Across all five universities, *matn* remains the dominant object of study, while *isnād*-focused theses appear consistently marginal, declining further after 2022. At UIN Jakarta, for example, *sanad*-oriented research dropped from 9.6% overall to just 0.8% after 2022, suggesting a shift away from direct *isnād* criticism toward broader forms of textual and source auditing. Examples of theses that illustrate this pattern include *"Critique of Hadith Chains in MUI Fatwa No. 02/2021 on Sinovac Vaccine"* (UIN Jakarta, 2021), which underscores the verificative function of *isnād*, and *"Ethics of Social Interaction in Hadith Perspective"* (UIN Surabaya, 2019), which exemplifies the dominance of normative *matn*-based studies. This displacement indicates that classical verification practices persist but are increasingly redirected toward *matn* evaluation and the assessment of popular, academic, and digital sources.[22]

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22 Hadith studies have also expanded into the virtual realm; an initial mapping of 'hadith in digital space' reveals how the scholarly tradition of hadith is now being digitized, encompassing discourses on authority and reception within social media. Ala'i Nadjib, Hilmy Firdausy, & Khaerul Umam, "Hadith in Digital Space: An Initial Mapping," *Ilmu Ushuluddin* 11, no. 2 (Desember 2024); 249-287. https://doi.org/10.15408/iu.v11i2.46250
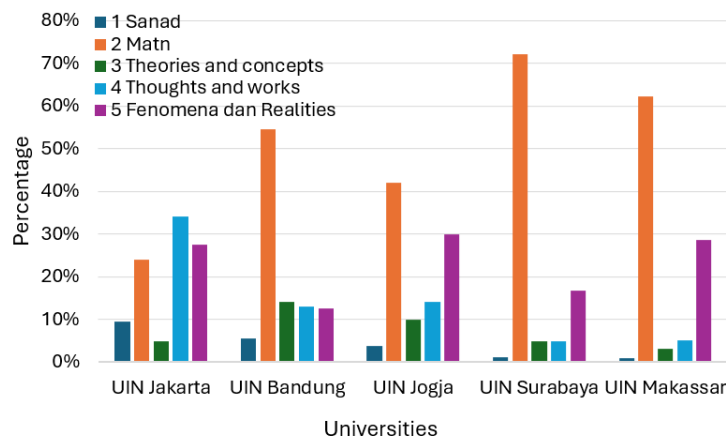
Figure 1. *Matn* Dominant as Object of Study across Five Universities

UIN Jakarta exhibits a distinctive epistemological configuration characterized by a strong verificative orientation applied to diverse objects of study. Between 2020 and 2025 (167 theses), students most frequently examined works or scholarly figures (34.1%), followed by living hadith (27.5%) and *matn* (24%), with *isnād* occupying a secondary position (9.6%). Source usage reflects this audit-driven posture: academic literature (32.3%) and canonical collections (25.1%) dominate, alongside notable engagement with digital platforms (16.8%) and social realities (13.2%). Methodologically, classical approaches prevail (64.1%), yet a clear temporal reconfiguration occurs after 2022, when classical methods rise to 69.8%, replacing a prior dominance of modern approaches (51.2% before 2022). This shift coincides with a sharpened focus on problems of authenticity (49.2%) and authority (41.3%), indicating an intensified audit of contemporary hadith circulation rather than a retreat into pre-modernism. This trend is evident in theses such as *"Quality of Hadith in the YouTube Channel Remisya Official"* (UIN Jakarta, 2023), which audits the authenticity of digital content, and *"Maulid Tradition in Cilegon: A Living Hadith Study"* (UIN Jakarta, 2024), which combines textual verification with the analysis of social phenomena.

In contrast, UIN Bandung and UIN Surabaya display a more consolidated normative-thematic pattern grounded in *matn*-centered interpretation. In UIN Bandung (269 theses, 2019–2025), *matn* accounts for 54.6% of research objects, while in UIN Surabaya (365 theses), this figure rises to 72.3%, the highest nationally. In both institutions, research problems overwhelmingly revolve around authority and meaning—52% in UIN Bandung and 82.7% in UIN Surabaya—reflecting a

pedagogical orientation toward *syarḥ* and *maʿānī al-ḥadīṡ*. This pattern is reflected in theses like *"Hadith Perspective on Parenting Patterns"* (UIN Bandung, 2022), which reinforces the normative function of hadith, and *"Hadith and Cyberbullying: A Thematic Analysis"* (UIN Bandung, 2023), which connects textual interpretation to contemporary issues without departing from the bayānī framework. Classical methods dominate (68% in Bandung; 52.3% in Surabaya), with limited uptake of modern approaches. Although Surabaya exhibits post-2022 diversification—marked by an increase in living hadith studies (from 8.3% to 23%) and a decline in exclusive reliance on canonical sources (from 85.3% to 47.4%)—its overall epistemological posture remains firmly anchored in *bayānī* formalism. Such diversification appears in theses like *"Ethics of Social Media Use in Hadith Perspective"* (UIN Surabaya, 2024), which remains normatively oriented, and *"Sedekah Bumi Tradition in Lamongan: A Living Hadith Study"* (UIN Surabaya, 2023), which documents social practices rooted in textual authority.

UIN Yogyakarta presents the most plural and contextually oriented configuration among the five institutions. Of its 373 theses (2018–2025), *matn* constitutes 42.1%, while living hadith accounts for 30%, signaling sustained engagement with socio-cultural expressions of prophetic traditions. This orientation is reinforced by a source profile dominated by academic literature (40.5%) and social realities (25.2%), with canonical collections playing a comparatively smaller role (14.7%). Methodologically, Yogyakarta demonstrates near parity between classical (45.8%) and modern (46.9%) approaches. Notably, after 2022, classical methods regain prominence (62.2%), yet without eliminating modern approaches (31.1%), indicating a recalibration rather than regression. Classical tools are redeployed within a broader *burhānī* framework that privileges contextual and interdisciplinary interpretation. This orientation is illustrated by theses such as *"Hermeneutics of Hadith on Gender Equality"* (UIN Yogyakarta, 2023), which adopts a burhānī interpretive framework, and *"Living Hadith in Haul Rituals in Central Java"* (UIN Yogyakarta, 2024), which emphasizes the socio-cultural dimensions of prophetic traditions.

UIN Makassar occupies an intermediate position characterized by a hybrid applied configuration. Among its 98 theses, *matn* remains central (62.2%), yet living hadith features prominently (28.6%). Source usage is dominated by academic literature (46.9%) and social realities (26.5%), while reliance on canonical collections declines sharply after 2022, dropping from 36.2% to just 3.9%. Methodologically, classical (60.2%) and combined approaches (28.6%) prevail, reflecting strong technical training alongside applied orientation. This pattern is evident in theses like *"Women's Right to Choose a Life Partner: A Taḥlīlī Study"* (UIN Makassar, 2022),

which highlights technical rigor, and *"Żikr Tradition in Sulawesi Pesantren: A Living Hadith Study"* (UIN Makassar, 2024), which links textual analysis to local practices. This pattern suggests the persistence of *bayānī* reasoning but increasingly directed toward practical and contextual concerns rather than canonical reproduction.
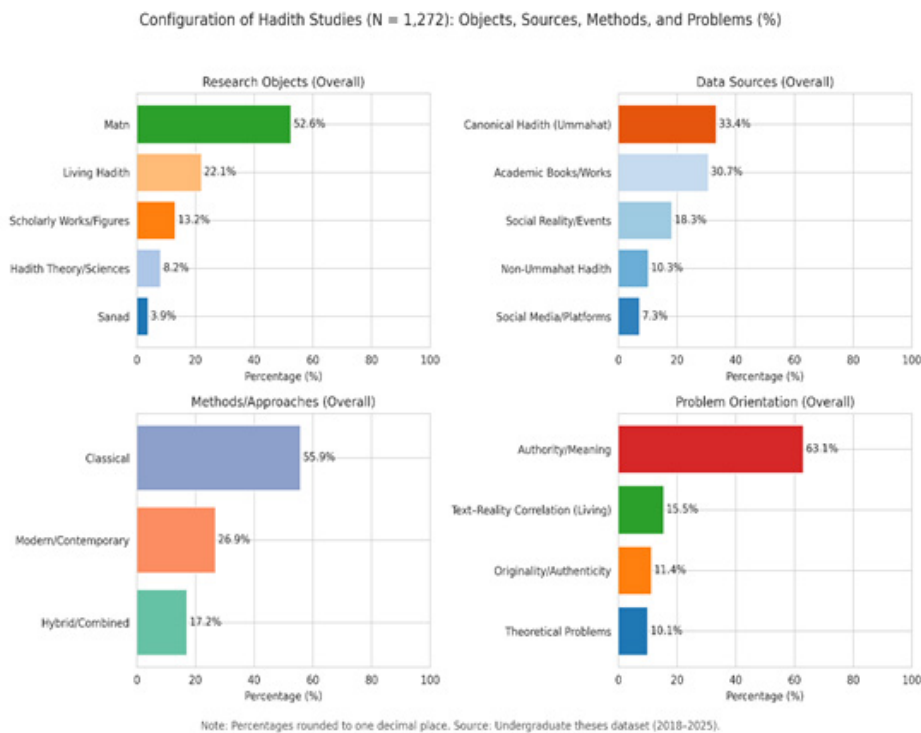

Figure 2. Configuration of Hadith Studies across Five Universities

These findings demonstrate that the institutional expansion of hadith studies in Indonesia has not yielded a uniform epistemological transformation. While *bayānī* reasoning remains dominant nationwide, it no longer functions as a singular or static mode. Instead, it is variously reconfigured—as a verificative audit mechanism (UIN Jakarta), a normative-thematic framework (UIN Bandung and UIN Surabaya), a contextual-interpretive platform (UIN Yogyakarta), or a hybrid applied orientation (UIN Makassar). Temporal analysis further shows that the post-2022 resurgence of classical methods reflects not epistemic regression, but strategic recalibration. Epistemological change in undergraduate hadith studies thus proceeds not through paradigm rupture, but through selective adaptation and rearticulation of inherited reasoning modes. The central challenge lies not in institutional growth itself, but in cultivating conditions under which these adaptive configurations can evolve into more reflexive and theoretically generative forms of hadith scholarship.

Institu-tion	Data-set (n)	Dominant Objects of Study	Dominant Sources	Dominant Methods	Dominant Research Problems	Post-2022 Epistemic Shift
UIN Jakarta	167	Works/Figures (34.1%); Living Hadith (27.5%); *Matn* (24.0%); Sanad marginal (9.6% → 0.8%)	Academic (32.3% → 36.5%); Canonical (25.1% → 29.4%); Platforms rising (16.8% → 19.8%)	Classical dominant (64.1% → 69.8%); Modern declines (51.2% → 28.1%)	Authenticity (46.1% → 49.2%); Authority (32.9% → 41.3%)	Shift toward verificative–audit *bayānī*, intensified classical scrutiny of popular/ digital sources
UIN Bandung	269	*Matn* strongly dominant (54.6% → 56.7%); Sanad minimal (5.6%)	Academic rises (30.9% → 43.3%); Canonical declines (28.6% → 15.0%)	Classical very strong (68.0% → 75.9%)	Authority / Meaning (≈52%); Authenticity rising (16.6%)	Consolidation of normative–thematic *bayānī* with stronger academic mediation
UIN Surabaya	365	*Matn* overwhelmingly dominant (72.3% → 67.5%); Living rises (16.7% → 23.0%)	Canonical highest nationally (63.6% → 47.4%); Academic & Reality rising	Classical (52.3%); Combined (30.7%); Modern rises post-2022 (23.4%)	Authority / Meaning extremely dominant (82.7% → >80%)	Limited diversification within a canon-centered-*bayānī* framework
UIN Yogya-karta	373	Matn (42.1%); Living high (30.0%); Theory rising (9.9% → 11.8%)	Academic dominant (40.5% → 47.2%); Reality strong (25.2%)	Classical ≈ Modern (45.8% vs 46.9%); Modern dominant pre-2022 (80.7%)	Authority / Meaning (62.2%); Text–Reality Correlation (23.1%)	Rebalanced *bayānī–burhānī*: classical tools redeployed within contextual reasoning

UIN Makassar	98	*Matn* (62.2%); Living significant (28.6% → 33.3%)	Academic (46.9% → 58.8%); Reality rising (26.5% → 31.4%); Canonical collapses (19.4% → 3.9%)	Classical (60.2% → 66.7%); Combined strong (28.6%)	Authority / Meaning (74.5%)	Emergence of hybrid applied *bayānī* with declining canonical dependence

Table 1. Epistemological Patterns in Undergraduate Hadith Theses across Five State Islamic Universities (2018–2025)

From Transmission to Transformation: Epistemic Trajectories in Indonesian Hadith Studies

Across the five State Islamic Universities (UINs) examined, Undergraduate Hadith Studies in Indonesia exhibit a shared epistemological baseline characterized by the persistent dominance of *bayānī* reasoning, while manifesting in institutionally differentiated patterns. At the national level, student theses remain focused on textual fidelity, interpretive authority, and normative coherence, privileging *matn*-centered objects of study, canonical and academically mediated sources, and classical or classically anchored methods. Yet this dominance is not monolithic. Beneath the surface of continuity lies significant variation: UIN Jakarta, for instance, emphasizes verification and audit applied to works or figures, living hadith, and *matn*, drawing heavily on academic literature and canonical sources while engaging with digital platforms and social realities. In contrast, UIN Bandung and Surabaya exhibit a normative-thematic orientation, where *matn* overwhelmingly dominates as an object of study and authority-centered problems prevail, aligning with pedagogical emphases on *syarḥ*-oriented interpretation. UIN Yogyakarta demonstrates a plural-contextual pattern, balancing *matn* and living hadith while incorporating modern methodologies, and UIN Makassar represents a hybrid-applied approach, combining *matn* and living hadith with applied epistemic engagement. These institutional configurations suggest that the expansion of departments has not automatically produced epistemic diversification; instead, local histories, pedagogical cultures, and strategic priorities mediate the operationalization of *bayānī* reasoning.

Temporal analysis reveals a notable post-2022 recalibration across institutions. At UIN Jakarta, classical methods rose from 51.2% to 69.8% of thesis methodologies, coinciding with an intensified audit of popular and digital sources. Similarly, UIN

Bandung experienced increased *matn* dominance and reduced engagement in combined methodologies, while at UIN Yogyakarta, classical approaches regained prominence alongside a continued, calibrated integration of modern methods. These shifts do not indicate regression; rather, they reflect a strategic rearticulation of epistemic tools in response to institutional expectations, digital media ecologies, and the selective incorporation of interpretive and interdisciplinary approaches. Students' engagement with *ʿirfānī* methods—contextual and experiential understanding—and *burhānī* approaches—rational, sociological, and psychological analysis—is evident in thesis production, although these remain marginal within the structurally *bayānī* curriculum.[23] This pattern aligns with observations from Hallaq, who notes that the institutionalization of Islamic knowledge tends to reproduce authoritative frameworks while allowing limited spaces for adaptive reasoning.[24]

The curriculum functions as an epistemological infrastructure, shaping the conditions under which knowledge is produced without directly determining thesis content. Across the five universities, *riwāyah*-oriented courses dominate, accounting for 75–93% of hadith instruction hours, whereas *dirāyah*-oriented courses, which foster critical, contextual, or interpretive engagement, are systematically marginalized. Courses on living hadith or Indonesian traditions remain scarce, and practical applications of hadith knowledge are minimal. This structural conservatism reflects the enduring influence of al-ʿaql al-mukawwan—the inherited, preserved intellect—over *al-ʿaql al-mukawwin*, which embodies creative and productive reasoning, as theorized by al-Jābirī.[25] While student theses increasingly explore living hadith and applied interdisciplinary approaches, the curriculum's classical orientation constrains the potential for epistemic innovation. This disconnect mirrors dynamics observed in other contexts, such as Malaysia, where administrative and curricular structures channel scholarly reasoning and delimit the scope of epistemological experimentation. Malaysian hadith scholarship, through a meta-analysis of academic publications, remains largely dominated by traditional approaches focused on *takhrīj*, commentary, and thematic analysis, while contextual and interdisciplinary perspectives develop more slowly. The present study explores the role of Islamic higher education institutions and curricula in sustaining established epistemological patterns. The study concludes that, despite an increase in research output, Malaysian hadith studies

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23 Post-2022 methodological shifts: UIN Jakarta (classical 69.8%, modern 30.2%), UIN Bandung (classical 75.9%, combined 8.6%), UIN Yogyakarta (classical 62.2%, modern 31.1%).

24 Wael B. Hallaq, *Shariʿa: Theory, Practice, Transformations* (Cambridge: Cambridge University Press, 2009), 221–225.

25 Al-Jābirī, ʿĀ. *Naẓariyyat al-ʿAql al-Islāmī* (Beirut: Dār al-Talīʿa, 1992), 45–60.

still face challenges in methodological diversification and social relevance.[26]

Despite these structural limitations, evidence of epistemological adaptation is present. Living hadith studies, particularly at UIN Yogyakarta and UIN Jakarta, illustrate the emergence of *burhānī* reasoning, in which prophetic traditions are examined through social, cultural, and symbolic lenses. This development is not incidental. It resonates with UIN Jakarta's institutional vision of integrating Islamic studies with Indonesian studies and the sciences, as well as UIN Yogyakarta's long-standing commitment to integration and interconnection. These frameworks provide an academic environment that legitimizes interdisciplinary inquiry and encourages students to move beyond purely textual analysis, thereby enabling the articulation of *burhānī* modes of reasoning in hadith research. *Burhānī* approaches, drawing on sociology, anthropology, and psychology, are applied in select theses, indicating a nascent expansion beyond textualism. Yet, these approaches, while formally recognized in selected curricula, remain marginal in terms of student theses across institutions. The combined evidence underscores that the expansion of hadith studies in Indonesia has produced differentiated epistemological patterns rather than a uniform transformation. The national landscape is thus structurally conservative but selectively adaptive: classical *bayānī* reasoning persists as the foundational epistemology, while student-led innovations begin to probe the boundaries of inherited frameworks.

Comparatively, the Indonesian case contributes to the global discourse on Islamic epistemology. As Brown emphasizes, contemporary Islamic sciences evolve through selective adaptation rather than abrupt paradigm shifts, balancing preservation with innovation.[27] El Shamsy and Gleave similarly highlight how institutional and curricular infrastructures shape epistemic trajectories, channeling reasoning modes within inherited traditions.[28] Motzki's historical analysis of hadith scholarship further demonstrates that even in contexts of methodological diversification, core textualist orientations endure.[29] Indonesia exemplifies this: the dynamic expansion of institutions increases participation and output, yet epistemological transformation proceeds incrementally, mediated by local institutional culture, curriculum design, and the strategic choices of students.

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26 Khalilullah Amin Ahmad et.al., "Hadith Studies in Malaysia: A Meta-analysis Approach," *International Journal of Academic Research in Business and Social Sciences* 11(10) 2021: 108–120. Ahmed El Shamsy, *Rediscovering the Islamic Classics: How Editors and Print Culture Shaped the Canon* (Cambridge: Harvard University Press, 2019), 35–40; R. Gleave, *Islamic Education in the Classical Era* (Edinburgh: Edinburgh University Press, 2021), 102–107.

27 Jonathan A.C. Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World* (London: Oneworld, 2017), 85–90.

28 El Shamsy, *Rediscovering the Islamic Classics*, 41–45; Gleave, *Islamic Education*, 110–115.

29 Harald Motzki, *The Origins of Islamic Jurisprudence* (Leiden: Brill, 2004), 55–60.

The implications for Indonesian hadith studies are clear. Curricular reform is essential–not by abandoning classical foundations but by integrating multiple modes of reason, linking *naql* to *tafʿīl*, *riwāyah* to *dirāyah*, and *al-ʿaql al-mukawwan* to *al-ʿaql al-mukawwin*. Only through the structural accommodation of *burhānī* approaches can the latent potential of student research—evident in rising engagement with living hadith, interdisciplinary methods, and applied epistemic concerns—be fully realized. The Indonesian experience thus highlights both the resilience of textualist traditions and the possibilities of epistemological renewal, offering a comparative perspective relevant to the study of hadith education worldwide.

Epistemological Renewal in Indonesian Hadith Studies

This section invites us to step beyond the boundaries of formal curricula and academic outputs toward a closer examination of the intellectual and institutional forces that shape hadith studies in Indonesia. Here, we confront the underlying discursive structures: the tension between inherited tradition and modern aspiration, the legacy of colonial knowledge systems, and the lingering effects of epistemic conservatism. Drawing on the critical insights of al-Jābirī and decolonial theorists such as Walter Mignolo, we explore how dominant textualist frameworks have marginalized alternative ways of knowing—especially those grounded in local experiences, interpretive reflection, and interdisciplinary inquiry.

The curricular conservatism described above must be read in dialogue with broader questions of discourse, authority, and modernity. Universities are not neutral repositories of knowledge; they are deeply implicated in the production of discourse. As Mignolo argues, colonialism is not only a territorial project but also a discursive one. It operates through the institutionalization of knowledge, including university curricula, which historically served colonial and evangelical purposes in Asia and Africa.[30] In other words, universities in these regions were essentially built to produce cheap labor for government officials, as well as for the agricultural and medical sectors.[31] Amid the burden and overlap of such discourses—colonialism and neoliberal capitalism—critiques and counter-discourses emerged that aimed to de-universalize universities and higher education. University education was directed to decolonize itself and began moving toward demanufacturing, inclusivity, collectivism, collaborative education, and a pedagogy of resistance.[32]

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30 Walter D. Mignolo, *The Darker Side of Western Modernity: Global Futures, Decolonial Options* (Durham: Duke University Press, 2011), xv.

31 Philip G Altbatch and Viswanathan Selvaratnam, *From Dependence to Autonomy; The Development of Asian Universities* (Dodrecht: Springer Science & Business Media, 1989).

32 Henry A. Giroux, *Pedagogy of Resistance; Againts Manufactured Ignorance* (Bloomsbury Publishing, 2022).

In Indonesia, the tension between tradition and modernity is particularly acute in Islamic education. As al-Jābirī notes, this tension is not a matter of choice but a structural consequence of historical backwardness.[33] The dilemma is between preserving a tradition that provides identity and submitting to modern epistemologies that promise progress. This duality plays out in the very fabric of hadith studies, where classical textualism competes with emerging interpretive and contextual models.

The dominance of *matn* and living hadith studies (over 70% of theses) illustrates a paradigm that is interpretive in ambition but often textualist in method, as contextual claims are commonly supported through classical textual authorities rather than sustained empirical or socio-historical analysis. Although modern approaches are increasingly referenced—such as sociology, hermeneutics, and psychology—they are often appended rather than integrated. The result is a form of stagnant textualism: a methodology that employs modern tools but retains a classical, non-problematized approach to the hadith text.

Stagnant textualism tends to privilege what the Prophet said without problematizing how and why the hadith was transmitted, received, and utilized in particular social contexts. This is evident in the overwhelming concern with authority and meaning (over 60% of research problems), while studies of *isnād* or hadith authenticity are often perfunctory. Even when context is acknowledged, it is treated as marginal to the text rather than constitutive of it.[34]

A more progressive textualism would reposition context not as a supplement but as a co-author of meaning. It would emphasize the dynamic interplay between text, reader, and social reality—between *al-naṣṣ* (the text) and *mā ḥawl al-naṣṣ* (around the text). Such an approach demands an intellectual infrastructure that nurtures critical inquiry, interdisciplinary engagement, and epistemological reflexivity. To achieve this, the most promising avenue is the development of regional and area-based hadith studies. This would enable the examination of Indonesian texts, scholars, and practices not as marginal to Islamic thought but as central to its future. Rather than using Indonesian realities as "examples" of hadith application, these realities should become sites of theorization. Area-based hadith studies can help bridge the

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Besides Giroux, in the last decade, similar books have appeared, such as: Njoki Nathani Wani and Kimberly L. Todd (Ed.), *Decolonial Pedagogy: Eximining Sites of Resistance, Resurgence and Renewal* (Springer Internasional Publishing, 2018) dan Zachary A. Casey, *A Pedagogy of Anticapitalist Antiracism: Whiteness, Neoliberalism and Resistance in Education* (State University of New York Press, 2016).

33 Muhammad ʿĀbid al-Jābirī, "Isykāliyyāt al-Aṣālah wa al-Muʿāṣarah fi al-Fikr al-Arabī al-Hadīś al-Muʿāṣir: Ṣirāʾ Ṭabaqī am Musykil Ṣaqāfi?", *Isykāliyyāt al-Fikr al-Arabī al-Muʿāṣir* (Beirut: Markaz Dirāsāt al-Wiḥdah al-Arabiyyah, 1990), 15-20.

34 Muḥammad ʿĀbid al-Jābirī, *Naḥnu wa al-Turāth; Qiraʾāh Muʿāṣirah fī Turāthina al-Falsafī* (Beirut: Markaz al-Thaqāfī al-ʿArabī, 1993), 23.

gap between authenticity and authority, between text and context. They provide a framework for understanding how weak or even fabricated hadiths gain normative power in specific communities. Such studies also allow for the vernacularization of hadith: the ways in which prophetic traditions are localized, adapted, and made meaningful across diverse socio-cultural landscapes.[35]

In conclusion, curriculum reform and epistemological renewal must proceed hand in hand. Without a critical reassessment of how hadith is taught and researched, Indonesian hadith studies may continue to oscillate between outdated conservatism and shallow eclecticism. The way forward is neither to abandon the tradition nor to blindly embrace the modern, but to forge an integrative model rooted in epistemological clarity, methodological rigor, and contextual relevance.

Conclusion

This study examined the epistemological trajectory of hadith scholarship in Indonesia through an analysis of 1,272 undergraduate theses and a comparative review of curricula across five major State Islamic Universities. Institutional expansion—marked by the growth of programs, student enrollment, and academic outputs—has not been matched by equivalent conceptual innovation. The landscape remains dominated by *bayānī* reasoning (textual-normative), despite selective gestures toward modernization and engagement with contemporary issues and digital media.

In terms of research objects, *matn* and living hadith constitute the primary focus, signalling a shift from *isnād*-based authentication toward interpretive relevance. However, this shift does not amount to a paradigmatic rupture; rather, it represents a mutation of classical textualism within new institutional frameworks. Methodologically, classical tools such as *takhrīj*, *syarḥ*, and *maʿānī al-ḥadīś* continue to prevail, while interdisciplinary and historical-critical approaches remain uneven and often instrumental. Curricular structures reinforce this pattern: *riwāyah*-oriented courses dominate instructional hours, whereas dirāyah and contextual studies occupy a marginal position. Consequently, student-level methodological experimentation frequently reverts to established textualist logic.

Institutional configurations vary: UIN Surabaya exemplifies canon-based textualism; UIN Bandung maintains a stable thematic-normative orientation; UIN Yogyakarta demonstrates pluralism and recalibration of classical tools within rational-

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35 The framework for epistemological renewal should not sever ties with tradition; rather, it should build upon the deeply rooted historical foundations, as exemplified by *Baḥr al-Mażī*. Hilmy Firdausy, Rifqi Muhammad Fatkhi, Fuad Thohari, "Baḥr al-Madhī and the Establishment Momentum of Ḥadīth Studies in Nusantara in the 20th Century." *Ilmu Ushuluddin* 9, no. 1 (Juli 2022); 15-48. https://doi.org/10.15408/iu.v9i1.20953

critical frameworks; UIN Jakarta emphasizes verificative audits of popular and digital sources; and UIN Makassar combines manual rigor with applied contextual engagement. Post-2022 trends reveal a resurgence of classical methods—not as regression, but as strategic recalibration—underscoring the persistence of *bayānī* dominance.

To overcome this epistemic inertia, structural reform must begin with curriculum redesign that embeds hermeneutics, historical-critical hadith studies, sociology and anthropology of religion, digital ethics, and Nusantara hadith traditions as core components rather than electives, ensuring a balanced integration of *riwāyah* and *dirāyah*. Methodological integration should be institutionalized through thesis guidelines that enforce theory–method alignment and require *burhānī* frameworks in studies of *maʿānī* and living hadith, supported by research design clinics and evaluation rubrics that prioritize theoretical depth over descriptive affirmation. At the systemic level, a robust research ecosystem is needed, including a national repository for living hadith data, protocols for digital content verification, interdisciplinary faculty training, and collaborative grant schemes across institutions. These measures aim to shift from *al-ʿaql al-mukawwan* (inherited intellect) to *al-ʿaql al-mukawwin* (creative intellect), transforming hadith studies from textual reproduction toward critical, context-sensitive interpretation with tangible social relevance.

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Authors' Contribution

This article was written by two authors in collaboration. Both authors contributed to initiating the research idea, collecting and verifying data, ensuring coherence and narrative flow, and conducting a comprehensive review of the article. The first author also contributed to translating the text from Bahasa Indonesia into English and revising the article to enhance its overall quality. Furthermore, the authors collaborated in several focused group discussions to finalize the manuscript prior to its submission to a journal.

Data Availability Statement

All data underlying the analysis and results in this article are available at the following links.

Undergraduate Theses Dataset and analysis: DATASET LENGKAP.xlsx

Undergraduate Theses Repositories:

UIN Makassar. https://repositori.uin-alauddin.ac.id/view/divisions/6/

UIN Surabaya. http://digilib.uinsa.ac.id/view/divisions/ush=5Fih/

UIN Bandung. https://digilib.uinsgd.ac.id/view/divisions/prodi=5Fhadits/

UIN Yogyakarta. https://digilib.uin-suka.ac.id/view/divisions/jur=5Fih/

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